

—if it presents a picture in specious detail. This faculty is possessed by us strongly during childhood; it weakens as age advances, but there is reason to conclude that amongst savages it endures more persistently. To them the world resembles a cinematograph show, which presents two moving films, passing before them side by side, one of things observed, the other of things visioned. There are, then, two sets of happenings from which they can select causes, and, since the boundary line between the two series of impressions is not clearly defined, they may confusedly see in one series a cause for something that happens in the other. Their reasoning accordingly proceeds along a double track —one line concerned with observed, the other with visioned causes. We are ourselves not free from this duality. We offer prayers for fine weather, but do not neglect to take an umbrella — or to cock the hat — when clouds are about. The selection of causes, whether observed or visioned, has often been exceedingly erroneous. An Indian cultivator confidently believes that grain germinates most freely when it is sown by a pregnant woman, that the sprouting of sugar cane is stimulated should a horseman ride into the field.* These are mistakes affecting observed causes. Everywhere in the Indian fields we may find illustrations of a belief in visioned causes. Sowing, harvesting and threshing are attended by

rites of
magic or worship that are supposed to
control or
propitiate unseen influences.

Another conviction, of far reaching
consequences. resulted from the confusion of
the seen
with the unseen. It was imagined
that every
object possessed a double existence.
one appear-
ing to observation. the other in visions.
the former
transient. the latter everlasting.
Such a con-